Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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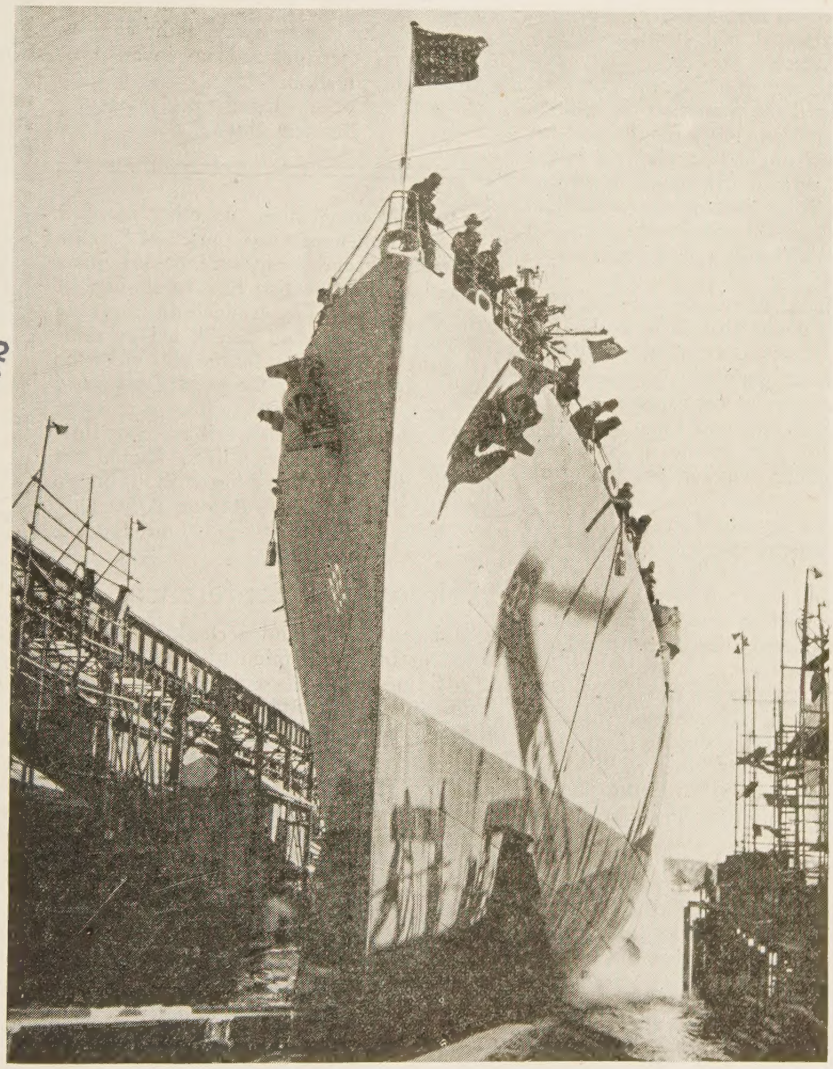

U. S. S. HANSON

See story on Page 191

FOUNDED 1823

MR. EDITOR!

Readers Write

★

Conscription

"I am greatly disturbed by the one-sided presentation in your paper of the proposed Universal Military Training during peace times of our 18 year old boys.

"In respect to settling it now or postponing until the boys come home, it looks to me like they are saying delay, but let us settle it now. That savors Junker tactics, or, to put it mildly, unfair. I most sincerely doubt the figures of Dr. H. A. Edgarton, that 70% of the men overseas are against the measure. I have been taking a poll of those on furlough, and wherever the opportunity presents, and I have yet to get a single negative voice. I presented the matter to my church, and inasmuch as I am 100% for the measure and fearful lest I might be prejudiced in the presentation, I offered my pulpit to anyone who might want to present the opposition. I had men who would and could make such a presentation, but I didn't get a yip. I found they were 100% for it.

"I am convinced in my own mind, without a quiver of doubt, that delay, opposition, appeasement, pacifism, isolationism, unpreparedness, were as definitely responsible for the present slaughter of the innocent as were the Prussian Militants, and I am not going to be stampeded into similar attitudes and prepare for another slaughter 25 or 30 years hence.

"Our Dons are greatly disturbed lest such an enactment might interfere with postwar planning. I feel it might have a very wholesome effect upon such. I have a conviction that if we had had an army of five million even partly prepared, the Axis would not have dared strike.

"What I am trying to say is this. We tried the plan of delay, appeasement, pacifism, isolationism and unpreparedness, and the present war is its answer."

(Rev.) G. Edgar Folk,
West Fitchburg, Mass.

Old Time Religion

"The article in your issue of Feb. 21, by the Rev. J. D. Townsend, under the title, 'The Old Time Religion,' should not go wholly unchallenged, and I submit the following for your consideration and possible publication.

"It seems to me, (belonging as I do to the 'horse and buggy' days) that this article is, to quite an extent, a reflection on the intelligence and religion of elderly people.

"I am quite sure that in every Methodist church in the land we have a generous sprinkling of 'these good old folk'—some pastors thank God for them, and that in most congregations there is fifty per cent or more, of gray heads. . . .

"The paragraph in which Mr. Townsend refers to Billy Sunday, condemns itself. To refer to 'dear dead mothers,' as he does is too much.

"In passing I wish to give Billy Sunday a posthumous pat on the back. He was himself and did some things no other preacher could do. I attended one or more of his Boston meetings, and I am sure he led many people into the Christian life. In closing, let me say, whether the evangelistic effort be emotional or calm and placid, led by some evangelist or carried on by the pastors of the various churches, may the good Lord speed the day when it is plainly apparent in every church. All the forces of evil are constantly working to destroy men's lives. Should not the church be equally diligent in trying to save them?"

Roscoe T. Drew,
Lowell, Mass.

Notation on Spring Conferences

One or two letters that have reached the Boston Area Office seem to indicate a misapprehension concerning the plan for the Annual Conferences this spring in the present war emergency. It should be noted that, with regard to attendance, the word used was "expected," not "selected." Every member of a Conference has the right to attend the sessions of his Conference and to participate in its deliberations. The members of the Area Cabinet were unanimous in their decision to follow the recommendations of the Executive Committee of the Council of Bishops, and to refrain from filing applications for holding the Conferences or asking approval for holding them of the ODT authorities. The district superintendents were likewise in full agreement on the plan for holding the Conferences. No member of any Conference will be "excluded" from attending its session. He is free to come or to cooperate by staying away, as he chooses. There is no coercion and no invasion of rights in the situation.

Lewis O. Hartman,
Resident Bishop, Boston Area.

Skeletonized Conference

"Enclosed please find a check for the renewal of my subscription to Zions Herald. It is fitting that I state my appreciation of Z. H. and the splendid editorials, which I so greatly enjoy. May you have better days ahead.

"The article in Zions Herald about 'Skeletonizing,' the New England Conferences raises several questions difficult to answer, since we operate under a Constitution, Discipline 1944, Sect. VII. Art 1. Just who will do the 'skeletonizing,' and whence his authority? Why will the majority of the charges and ministers be deprived of the discussions, deliberations, and vote of the annual conference?

"We recall Boston had a 'Tea Party' years ago about non representation, while at the same time, burdened with the support and maintenance of a government of which they had no voice in the making. It seems to me it is like skating on very thin ice."

(Rev.) William D. Aubrey,
Adams, N. Y.

Tickled at Bits

"I, too, am tickled in seeing 'Bits of Fun' back in Z. H. I have taken the paper ever since I graduated from Boston University School of Theology in 1892. . . ."

(Rev.) Herbert F. Quimby,
Derry, N. H.

President Winslow of L

"You have asked me for a stater regard to the proposed anti-discrir legislation under consideration by th chusetts Legislature, calling attentior statement in the March *Boston City R*

"While I am not yet at all adequa formed with respect to either the Ne Ives Bill, or the bills before the M setts Legislature, I have had some tive experience with problems of raci dice, and doubt that these problems much relieved by legislation.

"For many year it has been the p Lasell Junior College to endeavor t tain a livable balance between Gent Jewish students, using as a gener the proportionate population through country.

"From 1874 to 1900, there was a affiliation of Lasell Seminary, as it w called, with the Methodist Church affiliation gradually grew less defin became practically non-existent wh Charles C. Bragdon, principal for thi years, severed his connection with t tution in 1908. However, the traditi ated from 1874 to 1908 have contir exist, and the college has regarded its field as primarily the education o Gentile students. A moderate nun Jewish students have been welcome those who have been received have, as we know, been treated in all ways students. As with all students, their ual standing has depended upon the vidual conduct and personal qualities

"In certain cases, very special assista been gladly given to Jewish student refugees from Europe, one following war and one during the present wa been given a very unusual amount o cial assistance; one very fine young making no payment for either living tion during a two-year residence at lege, except to serve as a student wait has been our desire to help as much sible to counteract racial prejudice, have believed that this would be plished gradually over a long per natural association of representatives two groups, rather than by forced ar trary arrangements.

"Schools of higher education desire roll students who are qualified to work offered by the institution, an will fit harmoniously into the intim of the student body. In America, her institutions like individuals have ha liberty in pursuing these ends. It is question whether efforts to restrict the liberties of schools and colleges choice of students or teachers will d good than harm in the problem of o ing racial prejudices. These proble not new, and they will not be settl few years, however much we ma speedy accomplishment of the desired

"Slow progress is being made present conditions. Every reader of Washington Carver and other book a similar message must have an inte sire to contribute in any way possil better situation. However, in dealir this old and difficult problem, we sh as careful as possible to take steps will put us forward rather than inter evil we are trying to cure."

Guy M. Winslow, Presid
Lasell Junior Co
Auburndal

Postwar Planning for India

MURRAY T. TITUS

ere is potential agricultural wealth in ia as experts at Jubbulpore Theological lege and at the Jubbulpore Experimental Farm demonstrate in sugar cane.

No postwar planning for India can be attempted without a clear comprehension of four basic factors in her life which condition the whole problem. They may be listed as the four "P's": population, poverty, psychology, potentiality. An intimate knowledge and understanding of them must form the "back-drop" for any successful attempt to solve her gigantic problems.

With 389 million inhabitants in 1941, India's population ended approximately one-fifth of the population of the rld. This figure revealed an increase of 50 millions in preceding ten years; which indicates that her population is steadily increasing at the rate of from four to five llions a year!

But the population is not only vast, and rapidly increas- . . . it is essentially a rural population. In fact the st reports show that seven-eighths of ia's people live in rural communities, only one-eighth of them make up the an population. The life of India is llage" or rural life, for these seven-hths of the people live in 700,000 vil-es—"the village is the real India."

Poverty

ndia's poverty is appalling. Over large ts of North India the average annual ome per family of five persons is said be the equivalent of only $32. While it rue that the day laborer's income has reased in the last century from four to hundred per cent, at the same time the ce of food has increased from six to ht hundred per cent. At the same time, d production has not been keeping up h the increase in population. In the last ty years there has been very little nge, relatively, in the amount of food duced.

But India's poverty is not due to inade-te production of food alone. Other tors contribute to this, insufficient diversity of occupation. Industry has not been developed as it should be. A bare start has been made at industrialization on modern lines . . . and that only in the last twenty-five years. Land reforms will have to be faced. There are too many non-essential landlords, and too many landless tenants and farm laborers. Also, the traditional credit system insures poverty, for the village money-lender grows wealthy on an interest rate of seventy-five per cent, which keeps the poverty-stricken peasant in a state of perpetual debt . . . which is often handed down from generation to generation. Illiteracy, affecting at least 88 per cent of the population, too, enhances poverty . . . for all too often the money-lender will give a cash loan of say one hundred rupees, but will take a receipt from the illiterate farmer, "signed" with his thumb print, which calls for the repayment of twice as much!

Other contributing factors to India's poverty are inadequate communications, inefficient tools, and ill-health.

Psychology

India's "psychology" goes back to the village. Improvement of Indian conditions requires a change in Indian psychology. This point was recognized by the Royal Commission Report on Agriculture in 1928. The village is too much dominated by the habits, and customs, the fears and taboos of the ancestors. The tilling of the soil, harvesting of the crops, worship of the gods, celebration of the ancient festivals, consulting Brahmins for auspicious days for marriage, the marriage ceremonies themselves, the ceremonies surrounding birth and death—all must be carried out according to the ancient pattern. Innovation is frowned upon, and openly discouraged. People literally prefer to die from smallpox, cholera, or bubonic plague rather than defy the customs of the ancestors, and give offense to the goddess Kali by being vaccinated or inoculated.

It will require bold leadership on the part of Indians

India's 700,000 poverty-stricken, mud-walled villages constitute the major social and economic and human problem of the nation.

themselves if this situation is to be changed. Nor can foreign rulers do it, for in addition to the suspicion with which their efforts would be viewed, they have made it their policy *not* to interfere with the religious practices of the people of India, which policy, of course, tends to perpetuate an intolerable social and economic situation, since practically the whole of village life is centered around religious beliefs.

It must not be overlooked, however, that Christian missions have made a bold attempt to face this issue in the last hundred years, and not without some success—in certain directions. Education for girls and women, which was violently opposed by the public a century ago was pioneered by missionaries, and today it has few opponents. The uplift of the depressed classes was started on a large scale by missions with the beginning of the "mass movements" which sprang up among them three-quarters of a century ago. These "mass movements" have gathered momentum through the years, and have given new life and hope to millions. More recently Mr. Gandhi started his famous *Harijan or Removal of Untouchability Movement* for the purpose of reversing history and religious practice, and giving the 60 million depressed classes in India a recognized status of some sort within Hinduism. All of this shows that no vast revolutionary social, religious, or economic changes on a nation-wide scale in India can hope to succeed apart from outstanding Indian leadership such as might be provided by a Gandhi or a Nehru.

Potentiality

Finally, no postwar planning can be done adequately by anyone or any group that does not fully understand and believe in the capacity of India and Indians to become a great nation. They must understand, as Lord Linlithgow once wrote, "that India's wealth, in an overwhelming degree, is in her agriculture; and that upon the fields of her cultivators is found the whole structure of India's economy."

More than this we must see the enormous potentiality in India's natural resources, which one day may result in her being the leading industrial country of the East. Utilization of India's resources of hydro-electric energy has only begun, and it has been estimated that these resources are second only to those of the United States. India has enormous coal reserves, most of which are easily worked. The iron-ore deposits of India exceed the combined deposits of Great Britain and Germany, and in quality they are among the best in the world. Fortunately they lie near the Bengal coal fields, and are very easily worked. India has large reserves, also, of manganese, bauxite, mica, some copper, and abundant salt. There is some oil in Assam and the Punjab. In addition to the above, India has abundant supplies of raw cotton, jute, and a hoard of gold and silver second only perhaps to that of one other country in the world. And yet, with all these advantages, India today is able to support only about two per cent of her population by factory industry.

Postwar Planning

With this background in mind, we pass on to the consideration of those long-term problems which if rightly solved, will make for a better and happier India. A deliberate effort must be made by all concerned to put India's national life after the war on a better and more efficient footing. A determined effort, also, must be made to improve the standard of living for all Indians. In making this effort to build a new India, the present Viceroy, Lord Wavell, is very optimistic, making it very evident that he believes in the Indian potential.

It is apparent that Great Britain has learned an tant lesson concerning the imperative necessity of trializing India, if for no other reason than that the strategy of the United Nations requires it. But as it may, India requires it for her own sake, that may share in the abundant life hitherto denied he variety of reasons both internal and external. To t we may well expect that, as Lord Wavell says, bot ain and America will contribute both in expert gu machines and funds as may be necessary, and as I themselves may desire.

Following closely on the steps that must be ta develop India industrially, are the plans and effor must be made to improve India's agriculture. Sur land can be made to yield more, livestock can proved, and concurrently the whole standard of liv the rural community raised. Therefore, it is essenti the development of industry and the improvement o culture must go hand in hand. To the former, m can make but little if any contribution. This is som for the Government to undertake. For the latter, th do a great deal. Already, in fact, something has been The outstanding achievement, of course, is the Alla Agricultural Institute, which was founded by Dr Higginbottom. It has achieved an India-wide repu and draws students, both Christian and non-Chr from all parts of the country. It is known and recog by all the provinces, and receives grants both fro own province and from the Central Government. deavors to serve rural India through the improvem agricultural implements, such as the plow, as well demonstrating and teaching improved methods of ing and livestock breeding. Postwar planning for an tution such as this, which has such a direct bearing day to day life and welfare of the rural masses, s involve the hearty cooperation of all the mission that serve India.

More than this, this great institution should b extension-work center which should be closely with all the small experimental farm-schools that a ready found in operation in many of the missions dia. Today they are working without adequate gui and assistance which should be forthcoming fro Allahabad Institute to make them more effective. finally, there should be a close link-up between this tute and the training of our Christian ministry in so that ministers who go to rural areas—and the majority of them do serve there—might be able to their ministry applicable to "the whole of life."

While industry and agriculture are undoubtedl first and major items in any government postwar ning for India, the "social services" must be next der of consideration. It is a matter of genuine satisfa therefore, that among mission leaders both in Am Britain and India, there is an increasing convictio in the postwar period special efforts must be made crease the extent and effectiveness of medical missi India; and secondly, that a new and greatly incr effort should be made to attack the problem of I vast illiteracy, and the problem of more and better tian literature for her people.

To help meet the first objective a program is al under way for raising the Vellore Medical Colle South India to an institution of the first class, an project has the moral support and financial backing growing number of mission boards and societies in Britain and America. In addition, a large numb

rds are planning to strengthen their existing medical k: hospitals, dispensaries, and extension services, as l as preventive medical and health services.

Illiteracy

ut perhaps missions can render the greatest service India in the postwar period by extensive and well-anized efforts, that are under way, to assist India in struggle to rid herself of the curse of illiteracy. There in India only 12 per cent of the population literate. is in spite of the fact that some gains were made, ounting to an over-all increase of 70 per cent in liter- in the decade ending with 1941. Full success in re-ving illiteracy in a country the size of India, doubt-, cannot be secured without a government program, in spite of the absence of any such lead or assistance, one would expect from a truly national government, mission forces in India are now definitely committed plan for uniting their resources and efforts to achieve that is humanly possible.

he directing agency for this united mass attack on eracy in India, is, of course, the National Christian ncil. It will work through the provincial councils, through them to the member churches and missions grand effort to "set the pace" or provide the pattern stamping out illiteracy in that country. Through the rts of Dr. Frank Laubach, world apostle for the re-val of illiteracy, India has the materials, and has ned the technique for accomplishing this gigantic . Determination and funds will do the rest.

reat, and better days are ahead for India. And in this twar planning we must remember that it cannot all lone over here in America. In the last analysis it must done *with* Indians. In fact the plans that will serve ia best, and hence the postwar world best, will be those s to which India gives her full and free approval, and which she has a large or entire part in the making.

Youth Caravans

Clara M. Saunders

hey were just like any other group of ordinary boys g in a poorer than ordinary suburb of a large city. en the Caravan arrived at the workshop on Monday ning, we met the minister on the church steps wiping brow, although the day was not yet hot. His greeting not cheerful. "Well, they are down in the basement ting for you, but I don't know what you're going to with them."

e smiled our Caravan "can do" smile and went to lower basement, where the older young people had ded we should make a recreation room. There were helpers—a gang of intermediate boys from eleven to teen, noisily playing commando and raising more and turning over more benches than you'd think ible for so few boys.

council meeting that afternoon we unanimously d them the Dead End Kids. We still do, but with affection, because they were a large part of the gold en into our Caravan summer, but on that first Mon- morning, they looked more like the biggest problem. he membership of the group was much interrelated. r of the boys were cousins and thereby came the fam-eud into which the Caravan plunged headlong. Cara-ers do everything from scrubbing floors to settling ily feuds, and this one soon began to progress. One in was younger and the cause of friction in the gang. m the boys it spread to their fathers and mothers, uncles and aunts, and finally, one morning, it came hurrying up the back fire escape to the Caravaners.

While scrubbing floors and painting tables, we'd talked with the boys about fair play and honor. They argued their problems with us while flourishing a wet paint brush or shaking a yard stick for emphasis, and sometimes we doubted if we had gained anything.

On Wednesday, the smaller cousin brought us to the crisis. He went home and told his indulgent father and mother that the older boys had beaten him and then chased him home. All the while the boys had been with us at the church.

Chris and I were just getting ready for lunch when up the back fire escape came the boys. The parents were fighting via telephone, one of the boys was to be beaten by his angry and not too reasonable father, and the rest had hurried to us for help. They had their bicycles ready outside to ride us to their home.

Off we went, first to the Mother, who was weeping because all her relatives thought her son bad. After comforting her and delaying the impending beating, we left for the angry uncle's house, taking the boys with us. We'd never seen an angrier man or a more unreasonable one. The interview began with more shouting than sense. The older people did all the shouting, the Caravaners tried to stay calm, and the boys said nothing.

Then it happened—one of them lost his temper. But hardly had he opened his mouth when the leader of the gang quieted us all. "Come on fellas, we're going to be Christian gentlemen like Chris and Clara want us to be."

The older people became calm, the younger cousin promised to play fair and tell no more tales, the boys decided to make him a member of the gang and teach him their games, "going easy" on him at first. When we left, the parents thanked us for helping them. Awed and humbled, we went to our belated lunch.

That afternoon's experience didn't make our little Dead End Kids become models of behavior. The next morning they brought pins to workshop to stick us with, and they still played commando up and down the aisles when we asked them to be reverant, but there was a new purpose in their play. They even offered to teach us all they knew about jiu-jutsu, although all I remember is a lame arm.

No one ever believed in those boys before. Probably most people still don't. They haven't found the gold shining pure and solid under the cover of fun and roughness. It may be our Dead End Kids won't grow up to the ideal of honor they so earnestly practiced that day. But it won't be their fault. The tongue lashing they took that day was more than most older people could take as "Christian gentlemen." I wonder if we look often enough and hard enough for the gold hidden beneath the mischief of growing youngsters and then set the example.

Of course we'll remember Jack that tipped over the pail of water and took us an extra half hour to clean up, but we'll also remember his earnest, young, undernourished face as he came up the fire escape that noon and said, "My brother is going to get a licking for something he didn't do. Will you come and help?"

And more than all, Bill, leader of the gang. He had curly black hair and a dimpled smile that spoke volumes in mischief. We'll remember his twisting our arm back and saying "yell when it hurts." But we'll also remember him as he sat on the edge of his chair, his face solemn with unaccustomed seriousness as he said with all the intensity of his thirteen years, "Come on fellas, we're going to be Christian gentlemen."

Zions Herald

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Palm Sunday A Day of Mourning

It was not until after the fourth or fifth century that the custom of observing Palm Sunday became fixed in the Christian church. The Western Church never has observed it as a day of rejoicing, but always as a day of mourning. Regardless of the traditional aspects of it, the latter mood seems to be more correct. It was a tragedy on that day! Jesus had looked out over Jerusalem and had wept. He had wondered how long it would be before the people would come to Him. Indeed, He could hardly look out upon our world of today without feeling exactly as He did on the day of his so-called "Triumphal Entry."

Palm Sunday is a constant challenge to the followers of Jesus to reckon with the fact that the world just does not get better by the saying of it. Our dependence upon "acts of God," "second comings," or even the great scientific theory of evolution, will never improve our world or our own personal lives. We must always face the quite personal matter of the state of our own souls and the way in which we are striving to bring mankind to the feet of our Lord. This is where disciples came into the picture: Jesus selected a wide variety of people with all shades of personal weaknesses—these were the men who were to go on with the work of spreading the gospel of love and brotherhood! Their function was evangelical and they certainly were not adorned with comfortable institutional surroundings. They were sent forth with a commission to seek out those who were lost. It is almost trite to say that such people are needed now. Missions of mercy must follow our current missions of destruction.

It is a tragedy that too many of us have relied on what we have thought to be the "inevitable climb." Our civilization has not climbed—it is at a low ebb. The disappointment of Christ must have been when he saw the joyful palm-wavers who th that because of the crowds, a great security ha attained. A King did ride on that day—but he followers before His kingdom comes!

An Act of Courage

Mistakes made in the heat of wartime passio always unhappy, sometimes cruelly unjust in motivation. It takes courage to rectify them and emphatically. Yet that is what Hood Rive 22 of the American Legion in Oregon has don every member of the post deserves the grateful of the nation.

At its regular meeting this month, the post v restore the names of 15 Japanese American s men to its honor roll. The names had been st off, by decision of the post, several months ag the request of the national commander of the L Edward N. Scheiberling, reconsideration of a d taken in haste and under mistaken assumption to close an unhappy episode.

The Japanese American soldiers, whose b war records in the campaign in Italy are now f to us all, have won vindication. Racial discrimi has been dealt a timely blow. The "sound se American fair play" has won a victory.—*The Globe,* March 3, 1945.

A Hopeless Ideal?

Prime Minister Churchill has again prove he is a war-time leader and that his influence not be sought for the execution of plans for peace. His speech last week in the House of mons was a frank statement of his view of it is, according to Churchill, a mutual agreem the major powers that there shall be no restricti the major powers; there is no provision in the ment, and will be none at San Francisco to de aggression on the parts of any but the lesser nat

We hope that Mr. Churchill is quite wrong tainly there is a check and balance situation re from the fact that China and Russia are in the the"majors," but it is not safe for us to expect peace until there are specific bounds set for the powers as protection against aggression. Mr. C ill said, "We may deplore, if we choose, that th difference between the great and the small. . . is undoubtedly such a difference *and it would ish to upset the good arrangements proceedin broad front for the sake of trying to attain i ately to what is a hopeless ideal."*

If it is a "hopeless ideal," then we must as all the shooting and flag-waving? Why go to pense of having the San Francisco meeting? this "hopeless ideal" must be realized if we a

re, and it is quite apparent that it is a matter of d plain horse sense that makes satisfactory inter-onal arrangements a *must!* San Francisco offers greatest opportunity for the building of world :e that history has ever shown. We must enter it ı a determination that we are not dealing with a peless ideal," but with a positive plan for inter-onal democracy.

The White Problem

: was not just a "play on words," but a real truth : Lillian Smith, author of "Strange Fruit," made en she spoke in Boston last week: "the persecution Negroes should not be called the Negro problem, the White problem. . . . Instead of setting up com-tees to study the Negro, we should have commit-; study the White man to find out *why he needs eel superior.* Science has shown that his superiority myth. . . ."

: is true that a whole world is at war because of "superiority feeling," and that one of the major ctions of Christianity is to meet and cure this so-disease. We can never expect world peace until ı get off the defensive. We can never hope to solve great national or international problems until the ple "least of these" complex supplants the "super-ı complex." It is the White problem; it is the gro problem; it is the Jewish problem—because it ı basic spiritual problem that all mankind must e through Him, who "washed disciples' feet," me to minister," and be "the least among" men.

Uniform Marriage and Divorce Laws

enator Arthur Capper of Kansas has recently intro-ed a bill providing for an amendment to the con-ıtion allowing congress to make uniform divorce marriage laws for the nation. Senator Capper's ılution has the support of many criminologists, ce organizations, and ministers. We add our rty support to the proposal!

)ne of the major crimes of our social order is the r increasing divorce rate and the serious break-vn of our home life. We cannot go on in this direc-ı without seriously weakening our entire social cture. Marriage laws differ and travel is easy: ce persons who, for health or mental reasons, do qualify in one state, can readily be married in ther state. Divorce laws have been used as "lures" the real estate dealers in Florida, Nevada, and er states. The famous "Marrying Parsons" of Elk-Md., present another bit of nasty evidence in the ıle matter.

)bviously we must have uniform laws; laws that prevent certain persons from being married; s that will require a "waiting period" between the ıting of the license and the actual marriage cere-mony. This is a proper function for a federal government, for it is protecting the people from a major interstate racket that is rapidly affecting the welfare of our nation!

Zions Herald feels that this matter is of such vital importance that we are planning a special issue on May 10th, when we will present the best articles we can find on the subject of American homelife. We will have a committee of nationally famous religious and social leaders to select manuscripts that are submitted. The returning war veteran, the war-marriage, the ex-defense worker, and many other factors will enter into our thinking as we contemplate the future of our American homelife.

Getting A Kick out of Life

We are very happy to present in this issue the first of a series of inspirational stories told by Dr. William L. Stidger, author, preacher, and teacher. Dr. Stidger is well known throughout the church world for his many books and his newspaper columns. His radio and lecture work is known to thousands of people who would never go inside a church. The editor suggested the rather undignified title for Dr. Stidger's column, "Getting a Kick out of Life," and we hope that our readers will get "a kick" out of reading this weekly feature.

New Hampshire Leads!

In an amazing expression of approval of the Dumbarton Oaks and the Yalta ideologies, the citizens of New Hampshire have gone on record as a people who want a future built on sound international relations. In an 18-1 decision they said so!

This is encouraging, for conservative religionists have worked hard in New England to build up suspicion and distrust of Russia. It is clear that progressive people realize that we must work out satisfactory relations with Russia and our other allies and that there must be a definite holding back of the church-state ambitions of some. Russia has made its position clear on the matter of church and state, and we in a democracy hold the very same point of view. Is there any valid reason for distrusting Russia? Let us not be victimized by pressure groups that would get us talking about something that is not our basic belief. We agree with Russia on this vital matter of church and state.

New Hampshire has proved that it is still being "truly Yankee" in its insistence that world cooperation shall rise above special interests and nationalities. It is the first State of our United States to express itself since Dumbarton Oaks and Yalta, and the Congressmen from New Hampshire are under direct obligation to the people to see to it that internationalism reigns! Hail to New Hampshire!

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for April 1.

EASTER LESSON, "The Author and Perfecter of Our Faith." Matthew 27:57-28:10. Hebrews 12:1-2.

I. *The reality of the resurrection.*

In every one of the four gospels there is reference to doubt of the resurrection, at first, among the disciples. *"Some doubted"*—Matthew 28:17. *"They, when they heard that he was alive . . . disbelieved"*—Mark 16:11. *"They were terrified and affrighted, and supposed that they beheld a spirit"*—Luke 24:37. In John there is the story of doubting Thomas. We cannot suppose that the disciples were proud of these doubts, or that the Church was anxious to testify to the slowness of its leaders to believe. They tell the story because it was a fact. We can hardly wonder at it. The resurrection was not expected, because it could not be expected, and easy belief was as impossible as expectancy.

Some of these disciples had seen Jesus die. All of them knew that He was dead. In the ears of some of them there still rang the dreadful sound of the heavy stone as it fell into its place at the entrance to the tomb. All of them knew how He had died. The awful finality of death, the accumulated evidence of defeat which culminated in the shame of the cross made hope an impossibility to these men, and the very idea of a reappearance among them of the Master they had lost was altogether beyond the farthest out-reach of their imagination.

It is true that He had told them that He was to die and to rise on the third day. But the effect of such teaching on their minds may be gathered from Peter's reply to Him when He first began it. They could not conceive of death except as final defeat, and therefore they could not and would not accept it as possible for Jesus. Since the idea of His death was beyond their comprehension, His words about a resurrection could have no meaning for them.

The Easter story is not the result of wishful thinking on the part of a few hero worshipping men and women two thousand years ago. It is the story of a great fact which forced itself as a joyous surprise on the minds of these people until it silenced the voice of every doubt and inflamed their hearts. Their greatest and fondest hopes had been buried in their Master's tomb, and they had been left alone in the total eclipse of their faith. But now He had risen and with Him their faith was alive again. The story of Easter is the story of a living Presence Who dispelled all doubt and turned darkness into light.

II. *The power of the resurrection.*

The effect on the disciples is itself sufficient evidence of the reality of the Easter appearances. The world is not changed by men who have hypnotized themselves into accepting fantasy as sober fact. There is no need to dwell on the fact that these men were possessed of a new energy and a new courage. Think of the difference between the Peter of the night before the crucifixion, and the Peter of the day of Pentecost.

But that is not the whole story. The Book of Acts is the record of a movement which was led not by the apostles but by One Who was guiding His Church into paths in which the first disciples would never by themselves have thought of moving. The unseen but livin Christ laid His hand on Stephen, and then preached boldly the superiority of the gospel to the and the law. The risen Christ sent Peter to the soldier Cornelius on a mission which of himself he never have undertaken. On the road to Damasc of Tarsus came face to face with Jesus and went preach to the Gentiles, orthodox Pharisee though been. It was the impelling power of the living which broke over all racial boundaries, which aside the barriers of Jewish law, which made the a gift to all the world. It was He, Who lifted u all men unto Him.

All through the history of the Church the gr ward movements have been headed by men who, surrender, felt the presence in their lives of th Christ. Augustine knew that Presence, and, wh Roman world was going down in ruins all arou and the hearts of men were shaken, could point t a City of God which would never pass away. Fr Assisi knew it, and the charm of his faith ligh dark world and still shines for us. Luther knew we still sing his hymn of God's chosen Man, Chris Who brings sure victory to men. Wesley knew so did Livingstone. The great cloud of witnesses number is always growing, know Christ as the Au their faith and also as the living Perfecter of it. dead hero to whom we look back, but a living M Whom we look forward, a Leader Whom we fo the Christ of Easter Day.

III. *The challenge of the resurrection.*

Our danger is that we celebrate an unreal Easte ing it pretty instead of beautiful. We are in peril o ourselves in sentimentality instead of giving ours consecration. There is a very simple but surely e way of testing the reality of our Easter worship. stir us to more vigorous service? Does it make more real to us? Does He rise again in our hea Easter Day?

Let us be sure of one thing. If Easter means o Christ rose from the tomb and showed Himself to men and women whose lives were transformed tw sand years ago, then we have no very powerful for our world today. The men and women who mourning the dear dead lost in battle will not find services the comfort they seek if all we do is to si preach about the long ago. But if Christ lives now this day and every day in the lives of His followe ing them in an ever richer experience of His com ship the power of an endless life, then our Easter b in very truth the festival of One Who is ever b life and immortality to life. Dare we, as a matter fact, hope for such an experience? Well, dare Christians, be satisfied with anything less?

LESSON FOR APRIL 8, "The Book and the Faith."

Topics for study and discussion.

1. Is it true that the student of the Bible, which reve truth about God and His ways with men, will find "wis Proverbs 2:1-9. (Proverbs means by wisdom practical, judgment.)
2. How can a book as old as the Bible is have a mes value for us today?
3. What are some practical methods for getting the m of our Bibles?

"Is It I?"

A Holy Week Meditation

Arthur Bonner

Late in the bewildering (and rare?) 'twenties, some enty-five of us, college instructors and summer-school-road students, stood before Leonardo da Vinci's well-own fresco, "The Last Supper," on the wall of the ectory of Santa Maria delle Grazzie, at Milan. Quite turally, as frequently happens with the reproductions re at home, a few of the group registered disappoint-ent. Some had not learned the history of the disfigured inting, defaced by damp, by abuse (as the doorway through the wall, including a portion of the picture, the military), and by an over-painting and unskillful noving of this over-cover, as also by imperfect restora-n.

Even so, from the informed of the group, whispers ke forth concerning the Twelve —"the hands"—"the ouping"—"dramatic posture" and "in-se eagerness!" Then, as now, the ery emerged, at what precise moment ring the memorable meal had the ned Italian chosen to present the fel-vshiping group. Surely the posture d conduct of each apostle is not one should naturally expect of those usu-partaking of the Passover or of the ly Supper now being instituted. More orum and less dramatic demonstra-n would seem to have been fitting. find no such excitement in either of other two beautiful portrayals of the ne blessed event, the one by Justus of ent (still at Urbino?), with its cour-spectators, or the churchly one by norelli, at Cortona, in which Christ is ceived as distributing the elements only three kneeling apostles, the grouped in the background waiting.

The significant moment da Vinci had chosen, perhaps dless to point out to New Testament students, is that which immediately follows the Master's sorrowful, hetic revelation,"—*one of you shall betray me,"* and en, at once, numerous voices exclaim, *"Is it I?"—"is it* The Master alone preserves natural dignity and com-ure.

This meditation for Holy Week, if you choose, though fitable for any week of the Christian year—is given r not to discovering which apostle in the fresco is John, Thomas, or Peter, or Judas; not to the restoration and onstruction of the mural; not to a study of grouping, al expression, and pose of body, interesting (and, pos-y instructive) as these might prove. Rather it concerns one striking fact that these stumbling apostles made rist's declaration not an occasion for accusing or ques-ning his brothers, but for making a personal examina-and searching of his own heart. Each, knowing his weaknesses (some of them), wonders if, in spite of love for the Master—which we do assume—he may in a moment of greater stress, in danger of blunder-into treason and henceforth may bear the traitor nd.

What a testimony is this to strength of character in is! Not an unbrotherly, evil thought of accusation is spoken. If we follow the New Testament record, no one pointed the finger at doubting Thomas (John 20:25), or sluggish-minded and possibly stubborn Philip (John 14:8, 9), or selfish Peter and John (Mark 10:37), or all-too-practical Andrew (John 6:8, 9), and asked his neighbor, "Does the Master mean him?"

Yes, I know. You remind me of other, perhaps more shameful, imperfections of these men especially manifested in the crucial Gethsemane experience, in the bitterness of the trial, and at the Master's tragic crucifixion. There were repeated denials and cowardly desertions. *"They all forsook Him and fled."* But let us not overlook this marked instance of superb fineness of soul. Were they, some of them, fiery Zealots, men measurably obsessed with the idea of a present Messiah and banded together to usher in his immediate rule? And was it difficult for them to reconcile the great opportunity offered by Christ's miraculous powers and resources and His aloofness from political affairs—His refusal to hurl Himself against Rome to her utter destruction and the liberation of beloved Israel?

One there was present at the table who must have been pierced to the soul by the Master's word, one who later asked, perhaps privately, of Jesus, the same searching question, *"Is it I?"* and who received the fateful reply, *"Thou sayest it."* If Judas had shown signs of his terrible defection previously, it is difficult to understand how the rest of the Twelve could have failed to observe them. If he were vacillating in his twofold loyalty, on the one hand, to Jesus and on the other, a Zealot in the anti-Roman cause, as many have surmised and as, in recent days, Leslie Weatherhead so persuasively puts it in his winsome "Personalities of the Passion," it may be that, torn by conflicting thoughts and emotions, he blundered almost blindly into the betrayal. We cannot, however, go all the way in acceptance of this view and entirely absolve Judas. The New Testament narrative,—the words and attitude of the Master toward the betrayer—prevent us. Yet, if he *had* earlier given indication of waning loyalty, what restraint, what charity, what wrath-withholding on the part of the remaining eleven!

Does the thought at the heart of this meditation challenge us in our present Lenten devotions?

Lenten Meditation

Lois Grant Palches

Jesus showed trust in quiet things.
In all His earthly utterings
He put his faith in salt, in seeds,
In leaven and in kindly deeds.
And once when crowds with shout
and song
Brought Him into the city's throng
He knew that later there must be
For Him a still Gethsemane.
When at the last He was betrayed
His solace was a prayer he prayed.
Thorn-crowned, an anesthetic balm
Came from the whispering of a psalm.

Souls of the world, be still! Possess
His radiant faith through quietness.

Autograph

Melville A. Shafer

God's autograph is on the skies,
And token of His mercy lies
In all His Providences, wise!

His sign is on the lovely flow'rs,
The silence of the forest bow'rs,
And sweetness of our friendship hours!

His signature is on the storm,
When elements show magic form
To teach us awe without our harm!

God's autograph o'erwrites the world
With flourish straight or beauty-curled,—
His Name and glory wide unfurled!

PERSONS

The Rev. James Myers, industrial secretary of the Federal Council of Churches since 1925, has been chosen as the first churchman to receive the Workers Defense League award for "distinguished service on behalf of labor's rights," it was announced

in New York by Aron S. Gilmartin, the League's national chairman. Author of "Do You Know Labor?" a book widely used in church circles, Mr. Myers has worked with labor, employer, cooperative, and farm groups, and has gained a wide reputation for impartiality, fairness, and reliability. Presentation of the award to Mr. Myers will be made at a dinner in the spring.

Miss Miriam Spaulding, daughter of the late Dr. Charles E. Spaulding, formerly superintendent of the Worcester (Mass.) District, has recently returned from service with the American Red Cross in England. Miss Spaulding has been a teacher at Boston University and in Japan. She is now stationed at Fort Dix, N. J., and expects to return to England soon.

Chaplain Clair F. Yohe, Capt., U. S. Army, has received a citation for the Bronze Star for heroic achievement in connection with military operations in Holland from Oct. 31st to Nov. 2nd. Chaplain Yohe is a native of Des Moines, Ia., and received his theological education at Drew University. Before entering the chaplaincy in 1942, he was pastor of Trinity Methodist Church at Meriden, Conn.

George B. Ahn, Jr., manager of the Chicago office of Methodist Information, has been appointed to direct the expanded public relations program of the Home Missions Council of North America. "Beginning Apr. 1st, Mr. Ahn will undertake a cooperating approach to the daily press, secular and religious magazines and local radio stations in an attempt to reach with the denominational and interdenominational story of the home missions enterprise that great portion of the American public not now served by denominational channels," says the announcement. Mr. Ahn helped to create and produce "Victorious Living," a new radio program sponsored by the International Council of Religious Education, now being carried by a number of stations.

Mrs. Ida Von Holz Calkins, widow of Dr. Harry Reeves Calkins, and with him a missionary in India from 1900 to 1929, died at her home in Berkeley, Cal., on Feb. 27th. Mrs. Calkins was born in Cincinnati, Ohio, Mar. 22, 1862, and was educated at Ohio Wesleyan University. She was an evangelist in the Methodist Church before her marriage. With Dr. Calkins she served in Bombay, Cawnpore, and Lucknow, especially in evangelistic work among the Indian women. She is survived by her daughter, Helen.

Bishop Paul N. Garber, of the Geneva area of the Methodist Church, arrived safely on Mar. 8th, in Algiers, North Africa, from the United States. He will spend a year or more visiting in Europe and North Africa in what has been called "the most diversified area in the Methodist Church." It includes all American Methodist work in Belgium, Bulgaria, Czechoslovakia, Hungary, Italy, Jugo-Slavia, Madeira, Poland, Spain, Algeria, and Tunisia.

Dr. Albert Palmer, president of Chicago Theological Seminary, was the main speaker for the state conference of the Methodist Student Movement, held on the DePauw University campus, Greencastle, Ind., on the week-end of Mar. 9 to 11. The conference opened on Friday with approximately 125 delegates from eight Indiana colleges in attendance.

Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church announces the appointment of new district superintendents for the Brooklyn North and the New York Districts of the New York East Conference. The Rev. Dr. Theodore Bobilin, pastor of the Hempstead, L. I., Methodist Church for the past six years, is named to administer the 76 churches of the Brooklyn North District, succeeding the Rev. Albert E. Beebe, D. D. Dr. Beebe was recently elected associate treasurer of the Methodist Board of Missions. The Rev. Marion J. Creeger of N. Y., now executive secretary of the Christian Commission for Camps and Defense Communities, will become pastor of the Hempstead Church. The New York District, with 59 churches, will be supervised by the Rev. Dr. E. A. Pollard Jones, for 11 years minister of the Freeport, L. I., church. He will succeed the Rev. Dr. Norman W. Twiddy of Stamford, Conn., who is to become minister of the Chester Hill Church, Mt. Vernon, N. Y. This move is a three-cornered exchange, the Rev. Dr. Hubert D. Jones, present pastor of the Mt. Vernon church being assigned to Freeport, L. I. These appointments of district superintendents, together with the pastoral changes involved, will become effective April 30, when the New York East Conference meets at Hanson Place Central Church, Brooklyn.

John Newland Chase, Ph. M., U. S. Navy, son of the late Clifton E. Chase, member of the New England Southern Conference, and Mrs. Chase, of Newport, R. I., was married to Miss Norma Geneva Loveland, of Chicopee Falls, Mass., in the Methodist Church in Jackson Heights, New York, on Ma Both the bride and groom were stud Ohio Wesleyan University.

William E. Blackmer, of North C Mass., died recently at the age of 82. the son of a former member of th England Conference, the Rev. Willi Blackmer, and was active in the civ religious life of that town.

Bishop G. Bromley Oxnam, resident New York Area of The Methodist C and president of the Federal Council Churches of Christ in America, has be cially designated to represent the C Commission on Army and Navy Ch in a visitation to the chaplains and the Mediterranean Theater. The an ment was made from the Comm headquarters by Bishop Edwin F. L rector. The trip is scheduled for May.

Oxnam has also been authorized to sent the Service Men's Christian Leag organization sponsored by inter-churc ies and most of the Protestant denomi Arrangements for the visitation are made by the War Department in with a policy which provides for an representative of the Protestant, Catholic and Jewish faiths to visit ea ater of operations annually as a link the chaplains, the men they serve, an home churches.

Mrs. Katherine Wincher Torrey, the Rev. Ray L. Torrey, and a forme odist missionary in China, died on 14, after a long illness. Mr. and Mrs. lived in Jamaica, L. I., while Mr. To been pastor of the Methodist Church mont, L. I., for more than ten year in Pittsburgh, Pa., Mrs. Torrey was e at Wheeling (W. Va.) Female Colle in 1907 arrived in Chungking, China she was married to Mr. Torrey. The in evangelistic work in Chungking, City, and Tzechow for eleven years.

The Rev. and Mrs. Archiver J. S College Avenue Methodist Church, ville, Mass., announce the engage their daughter, Helen Kirkbride Lieut. Charles Edward Barker, U Evansville, Ind. Miss Strait is a of Jackson College, Medford, Ma Mr. Barker graduated from Purdue sity.

EVENTS

he 65th Annual Meeting of the New land Methodist Historical Society, held Boston in conjunction with the Preach- Meeting, on March 5th, proved to be nuch interest. Devotions were led by the . C. C. P. Hiller, recording secretary. iop L. O. Hartman presided and pre- ed the speaker, the Editor of ZIONS HER- who gave an address on "The Romance Preaching." The report of the treasurer, Rev. R. Emory Beetham, showed the So- y to be sound financially, but in need of rger support. The Rev. C. H. Stackpole, etary and librarian, called attention to large and increasing assets of the library, to the revival of historic interest in the in of Methodism. An interesting exhibit Wesleyana was presented by Mrs. W. O. of Everett and Mrs. Stackpole. New offi- elected were Bishop L. O. Hartman, orary president; Dr. George Heath, presi- ; the Rev. John Hoon, vice-president.

r. Harry F. Ward is to give a lecture se at Theodore Parker Memorial, Boston, April 2nd to 5th, under the auspices of Community Church of Boston. The gen- topic for the course is "The Economic er and Religion." Dr. Ward is an or- el Methodist clergyman, and from 1913 918 held the chair of Social Service at on University School of Theology. He also served as chairman of the American l Liberties Union, the American League Peace and Democracy, and as secretary he Methodist Federation of Social Service.

he ways and means committee of the Hampshire House of Representatives gone on record by a 14-2 vote against a to legalize dog racing in the Granite e. Long hearings preceded the action, gymen joining legislators in urging de- of the measure. The New Hampshire ncil of Churches was represented by the Bernard Phillips, who spoke for 450 rches. The house liquor laws committee whelmingly voted down a bill to pro- t sale of beer and liquor within a 300- radius of churches, homes or schools.

he new "school bus act" passed by the tucky Legislature in 1944, which allows ities to provide public transportation fa- es for students attending private, sec- n and parochial schools, has been de- d unconstitutional by Fayette Circuit ge Chester D. Adams.

oston's World Youth Festival, to be held he First Cadet Corps Armory, Park re, next Friday, March 23rd, will have k Sinatra as one of its feature speakers. Sinatra will talk about the importance ternational youth friendship. Youth rep- tatives of Russia, Czechoslovakia, China, Puerto Rico will also speak. This is part e National Youth Week program which rrently being observed throughout the n.

ght speakers will address the three-day ing of the Associated Church Press at delphia, Apr. 3-5, it was announced by Bernard J. Mulder, editor of the *Church ld*, and president of the group, which is composed of editors and other officials of Protestant journals. The speakers are: Dr. A. L. Warnshuis of New York, foreign counselor of the Church Committee on Overseas Relief and Reconstruction, whose topic will be "What I Saw in Europe"; Bishop Edwin F. Lee of Washington, director of the Army and Navy Chaplains Commission, on "The Soldier and the Sailor Tomorrow"; Dr. Walter Van Kirk of New York, secretary of the Commission on a Just and Durable Peace, and NBC religious news commentator, on "As a Newsman Sees the Church Press." Also, Dr. Channing Tobias of New York, senior secretary for Colored Work of the Y. M. C. A., on "What Does Racial Equality Mean?"; John G. Ramsay of Columbus, Ohio, public relations director of the United Steel Workers of America, on "Labor and the Church"; Dr. M. Searle Bates of New Haven, Conn., missionary and professor, on "Today's Issues in Religious Liberty"; William Hoeft of New York, business manager of *Time Magazine*, on "Appraising the Church Press"; and Dr. Harold Fey of Chicago, associate editor of the *Christian Century*, on "The Roman vs. the Protestant Press."

Twelve hundred Jewish children, both Italians and refugees, were guests at a Purim festival given in Rome, Italy, by Allied troops. American animated cartoons and a stage show were presented, and the children exchanged gifts, including cake and candy, donated by Allied soldiers from their rations. The festival was the first in five years in which Jewish children of Rome have had a chance to participate.

The Boston District W. S. C. S. will hold an all day meeting on Friday, Apr. 6th, at Harvard Epworth Church, Cambridge, Mass. Mrs. Elmer Leslie will speak at the morning session and Mrs. James K. Romeyne in the afternoon. There will be a box luncheon and coffee and tea will be served.

Mrs. William Gunter, wife of the Boston District Superintendent, entertained the Boston District ministers' wives at their annual tea, on Friday, Mar. 9th, at St. John's Methodist Church, Watertown. Mrs. Ernest L. Mills conducted the devotions, and Mrs. Nora Riggs, a student at Boston University School of Music, was the soloist, accompanied by Mrs. Hamilton M. Gifford. Bishop L. O. Hartman spoke on "Beauty Spots in an Ugly World." Tea was served, assisted by Mrs. Frank Hughes and the ladies of the Watertown church.

The Department of International Relations of the Massachusetts Council of Churches has sent to the various town and city Councils a message strongly urging that every Christian study the Dumbarton Oaks Proposals and the Message of the recent Cleveland Church Study Conference concerning it. The Department says: "We have only until Apr. 25th to let our President and the State Department, and our delegates to the San Francisco Conference, know what improvements we would like to see made in the Dumbarton Oaks Proposals."

With Our Writers

MURRAY T. TITUS, New York City; associate secretary for India, Malaya, and the Philippines, Div. of Foreign Missions, Board of Missions and Church Extension.

CLARA M. SAUNDERS, Worcester, Mass.; student at Worcester State Teachers' College, who traveled with the Youth Caravan last summer.

ARTHUR BONNER, Santa Cruz, Cal.; former member of the New England Conference, now a retired member of the California Conference.

LOIS GRANT PALCHES, Plymouth, Mass.; wife of the pastor of the First Methodist Church.

MELVILLE A. SHAFER, Wrentham, Mass.; pastor, First Congregational Church.

WILLIAM L. STIDGER, Boston, Mass.; professor, Boston University School of Theology.

N. S. TIMASHEFF, New York City; associate professor of Sociology, Fordham University, and a staff writer Religious News Service.

Crusade News

Ghent Church, Norfolk, Va., with a quota of $18,000, has raised $28,000, and has already paid more than half of the amount in cash. The Rev. Edward J. Rees is the minister. Dr. Rees reports that the other emphases of the Crusade, particularly evangelism and church school enrolment, are being enthusiastically supported in the parish.

Methodist Crusade Christ

The Rev. Charles E. Brooks, of the parish at Old Orchard Beach, Me., reports that the Crusade quota of $1140 has been surpassed by pledges amounting to $1143.25.

Reports at Crusade Headquarters indicate that contributions in cash and pledges to date total $20,115,500. Of this amount they report $8,250,466 in cash. Dr. Lugg, treasurer, reports that he has received to date $6,309,307.

Other churches that have reached their goals are: Putnam, Conn., $1041; East Mansfield, Mass., $145; Hull, Mass., $215; Portsmouth, R. I., $425; South Braintree, Mass., $617; Stoughton, Mass., $600; West Canaan, N. H., $80; Chicopee Falls, Mass., $1831; Leyden, Mass., $244; Northampton, Mass., $920; Westfield, Mass., $3241.

Churches previously reported as over the top have pushed up their totals as follows (quotas in parentheses): Brockton, Mass., South Street ($1320), $2400; Providence, Broadway Italian ($500), $591; Wakefield, R. I. ($1150), $1800; Monson, Mass. ($630), $1000; West Springfield, Mass., Mittineague ($1498), $1755.

CHURCHES THAT HAVE OVERSUBSCRIBED THEIR CRUSADE QUOTAS
(Additional)

	Objective	*Pledged*
Waterville, Me.	$3350	$3375
Brockton, Mass., Central	3900	4650
Brockton, Mass., Pearl St.	603	690
East Greenwich, R. I.	750	768
Newport, R. I., Calvary	500	607
Providence, R. I. Friendship Street	880	986
Warehouse Point, Conn.	572	574
Fall River, Mass., Union	3700	4010
Holyoke, Mass., Fairview	850	860
Ludlow, Mass.	643	700
Springfield, Mass., Liberty	893	895
Danielson, Conn.	1086	1150
Stafford Springs, Conn.	989	1000

BOOKS

"The Postwar World"

Of the making of many books on the subject of how to achieve a sane and orderly world community following the present war, there will probably be no end for some time to come—nor should there be. In a swiftly moving world scene, the approach to global problems and the analysis of the conditions of peace must be revised and examined continually.

Once again the Merrick foundation at Ohio Wesleyan University has done a signal service by bringing together a panel of distinguished leaders and authorities to discuss the intricate puzzle of world rebuilding. The names of the lecturers guarantee the quality of the presentations made: Professor Hastings Eeles, T. A. Bisson, Francis B. Sayre, Y. C. Yang, Vera Micheles Dean, Manley O. Hudson, and others, to the number of thirteen (not unlucky in this case!)

Likewise the variety of the subject matter indicated by the titles of the lectures indicates the breadth and scope of the addresses and the book in which they have been published. Germany, Japan, China, Russia, and the problems of the small states, have all received detailed treatment which makes illuminating reading for those who want to be informed. Economic welfare, world rehabilitation, international organization, the moral will to peace, and other topics, are covered with wide information by men who have the right to speak.

The treatment is factual and realistic. It does not minimize difficulties, nor evade problems. Nevertheless it is optimistic in tone and expresses confidence in the restoration of a world society where peace can be secured. For example, Professor Eells, who declares: "It is not enough to beat down the enemy. We must build up the world, including the enemy." Or T. A. Bisson, who asserts in his discussion of the postwar treatment of Japan: "It is not enough to crush the enemy people's faith in their old leaders and to disillusion them in the virtue of the old program. Pledged support for a new leadership and a new program is required if hope and activity are to replace despair and apathy in the defeated peoples."

This volume will furnish a guide for thought and action along the road away from war and in the direction of a lasting peace. As such it is one of the best of the numerous current treatises dealing with the world to be following the present war. For private reading and in study groups it will do an excellent work. It shold be widely used. ("The Postwar World." By a Panel of Thirteen Authorities. Abingdon-Cokesbury Press. Price, $2.)

Talks for Young People

The Rev. William E. Park, president of the Northfield Schools, has written an interesting little book entitled "Narrow is the Way," which is a collection of his addresses to college and preparatory school students. It is not an attempt at profound thought, but deals in simple fashion with some of the problems which young people are bound to have. It discusses narrow minded parents, how to be good, sorrow, self-control, being thankful, and faith. It will be enjoyed by people who are looking for interesting ways to discuss these subjects. ("Narrow Is the Way." By William E. Park. Macmillan Co.: New York. Price, $2.)

"The Arts and Religion"

"The Arts and Religion" brings together in one volume the four 1943 Ayer Lectures of the Colgate-Rochester Divinity School. Professor Bailey has an introductory chapter on "The Antiquity and Universality of the Arts."

In "The Expression of Religion in Painting and Sculpture," Dr. Bailey takes us on a trip through an imaginary museum. Here we find pictorial presentation of divinity from those of animism upward through Christian art.

"The Expression of Religion in Architecture" is presented by Kenneth John Conant. Dr. Bailey says that in Dr. Conant's "succinct and cameo-like presentation you will be able to follow not only the changing influences of time, race ritual and social organization, but to feel the spiritual contribution that great architecture perpetually makes to the religious life of man."

In his lecture "The Expression of Religion in Music," H. Augustine Smith, in h and picturesque way, offers practic gestions for the enrichment of our r services and suggests to choir maste they may approach their interpretati torically.

In "The Dramatist and the Ministe Eastman shows us what the two common and the differences betw two. The dramatist is damned if he and the minister is damned if he Dr. Eastman says the minister mig learn from the dramatist about com seats, air-conditioning and adequat ing. "The Arts and Religion" is a may well add to our bookshelf. ("T and Religion." By Albert E. Bailey The Macmillan Co.: New York. Price

"Let's Think About O Religion"

In the first chapter, two kinds of r ness are presented. Religion is a "pl plied to life from the outside an the "above-life" religion. Religion is within life, is the underlying Christi the "in-life" religion. In deeds, not i the "in-life" religion is evident, " fruits ye shall know them."

The fifteen chapters treat an amazi ber of subjects: "Religion in Every ing," "Who's Right About the Ch "What Can the Laity Do?," "Wha Science?," "What About God?," About Christ?," "Religion Today morrow."

The presentation is clear, forceful the main helpful, but at times dis God is conceived of as the personifi the good. Uncle Sam—a personifica lower plain—illustrates this to A "Religion today means pretty much in a world engulfed in war. Rel morrow may be taken to mean rel ing to do its part in postwar rebui

This book is surely thought-provo challenging. Mature readers will b lated, though they may not agree w of the ultra-modern interpretations

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eneral De Gaulle Writes to Bennett

etter expressing the gratitude of General
es de Gaulle for the Living Madonnas
am held at Bennett College, Greens-
N. C., Dec. 10th, was received recently
. A. Morisey, director of publicity.
program, which is a traditional feature
college, honored the French liberation,
ht to life works of the French masters.
e letter, dated Paris, Feb. 14th, and
n by General de Gaulle's private secre-
stated that the French leader was "par-
rly happy to hear that American stu-
should celebrate in such a touching
that great date whose historic impor-
is recognized by many."
e reply came in acknowledgement of
and a program of the event sent to
al de Gaulle by the Bennett publicist.
ving Madonnas" was presented under
irection of Miss Nancy MacDowell, art
ctor at the college, in cooperation
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Challenge

Arthur Flagler Fultz

See Him, in the morning white,
There my King comes riding!
Praised by children,
Praised by peasants;
Trembling not, nor wincing.
See Him, by the morning light,
There my King comes riding!

See Him, in the morning bright,
There my King comes riding!
Wistful, longing—
People thronging;
Slowly, sure, unswerving.
See Him, through the misty light,
How my King comes riding!

See Him, in the morning light,
There my King comes riding!
True to man-hood,
True to God-hood;
Conqueror, undaunted.
See Him, like the morning white,
Where my King comes riding!

See Him, morning's fairest sight,
Oh, a King is riding!
Dare we follow
Through Death's hollow,
Stripes and crosses bearing?
See Him, for His heart is breaking,
While our King is riding!

Another Mortgage Burned

The mortgage on the new church building at Long Plain, Acushnet, Mass., was burned on Sunday evening, Jan. 28th. The former building was destroyed by fire in 1940. The new church was completed in October, 1941, during the pastorate of the Rev. David Carter. Sufficient money was raised by that time, supplemented by the insurance paid upon the loss of the former building, necessitating the borrowing of only $800.

The trustees, the pastor, the Rev. Richard N. Bender, and the Rev. P. M. Spurrier, superintendent of the New Bedford District, participated in the happy ceremony. The liquidation of this debt was on the program for this conference year. When the announcement was made that Mr. Bender would conclude his pastorate on the last Sunday of January to become associate professor of philosophy at Baker University, Baldwin, Kan., the laymen on their own initiative, raised the money to make this last service of his ministry richly significant.

Mr. Bender preached a challenging sermon based upon the words of God to Moses when the Israelites "were between Pharaoh and the deep blue sea." "Go forward" will long be remembered by these people.

This church has pledged 73% of the asking on the Crusade for Christ and confidently expects to reach the goal.

The Long Plain Methodist Church was organized in 1857, when the Rochester church disbanded. Members of the latter church united with residents in the northern section of the town of Acushnet to form the Long Plain Church. The first minister to preach in the first Methodist Church building was Philip Crandon, Jr., whose father was instrumental in organizing the Rochester church and whose grandson, Frank P. Crandon, is the president of the Board of Trustees of the Long Plain Church.

The Homemaker's Corner

Mrs. Harry A. Burnham

In Memory of Fanny Crosby

March 24th is the anniversary of the birth of Fanny Crosby, who lost her sight when she was six months old, and who lived a full and happy life for ninety-five years.

For many years The Methodist Church has observed this anniversary in one way or another, usually by song services at which were used the songs written by this gifted woman.

This year there will, undoubtedly, be many vesper services on Sunday when those present will be soothed and comforted by the singing of "Safe in the Arms of Jesus"—"Pass Me Not O Gentle Saviour"—"Jesus Keep Me Near the Cross"—"Rescue the Perishing," or others selected from the six thousand songs it is estimated that Fanny Crosby wrote.

After she was eighty years old she said, in reviewing her experiences, that she was thankful she had not been given her physical sight, because she believed that it had sharpened her spiritual insight. She saw the beauty of a rose through the senses of touch and smell. She loved a fading sunset as it was whispered to her by the evening breeze.

In this year of 1945, the faith of Fanny Crosby is needed desperately. On March 24th we may gather around the piano in our homes for "Just a song at twilight," and renew our confidence by singing "I am Thine, O Lord."

Getting a Kick Out of Life

William L. Stidger

I am going to write this column for editor Emory Bucke, as long as it seems interesting to our readers. The title of the column was created by the editor himself, and was a play on my old slogan in radio, "Getting the Most out of Life." I like the idea for I *do* get a kick out of a lot of things in life and, my guess is, that the man who doesn't is "fit for stratagems, treasons and spoils."

Here is a sample of what I intend to write:

I was on a train headed for Carlisle, Pa., where I was to preach. The car was filled with sailors; two of whom, sitting directly behind me, were hilariously drunk. They amused the whole car by their routine of vaudeville, singing, reciting and fun. Between here and New York, one of them knocked over a bottle of whiskey, and it made the whole car smell to high heaven; disgusting.

I was reading a book, and that offended one of them. He came over and said, "Grandpop, why don't you lay that book down and have a good time. Have a drink?"

"I don't drink!" I told him politely but positively.

"Why not? Give me just one good reason why you don't drink, Grandpop. Just one reason!"

"O. K., I'll give you one good reason why I won't drink with you, sailor. It's this: I am afraid that if I *did* drink with you, that I would make as big a fool of myself as *you* are making of yourself, and that just wouldn't do for a Methodist preacher."

He wasn't sure whether he was being insulted or not. He looked at me hopelessly and went down the aisle of that crowded Day Coach asking everybody to drink with him. He asked a sailor in front of me, who also refused. Indignantly the drunk sailor said: "What *do* you drink, boy?"

That sailor replied, "Milk!"

Twice rebuked, he went down the aisle inviting every soldier and sailor in that car to drink with him; and I am happy to report that not a single one of them did. I got a real kick out of that little incident, and it sent me on my way with little songs singing in my heart. I travel on trains all the time, and the truth is, that I seldom see much drinking among sailors and soldiers. Most of the drinking that I find, is done in lounge cars, and Pullmans, where our big, fat, well fed, prosperous-looking, so-called business men and civilians travel in luxury. I get a kick out of that fact as I travel.

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Day of Prayer for Boys and Girls

For years an Interdenominational Day of Prayer for Women has been observed by Protestant church women throughout the country. The W. S. C. S. has always been one of the cooperating groups.

During recent years, the new organization of The Methodist Church has given Methodist women a responsibility for training children in the activities of World Friendship. It is logical that this training should include so important an activity as prayer for the less fortunate people throughout the world.

In many areas outside New England, the idea of the Children's Day of Prayer has already been successfully introduced. Within New England, an Annual Children's Day of Prayer has been established in Melrose, Mass. As a further development of this idea, the women of a large number of denominational groups in the Worcester District have planned a Day of Prayer for Boys and Girls, which will be held during the Easter vacation, at Wesley Methodist Church, Thursday, April 5th, from 10.30 a.m. to 2.15 p.m.

The program will open with a morning worship service, which will include a flag drill of all nations, singing by various children's choirs and an address by Dr. Clarence E. Hellens, minister of Shrewsbury Congregational Church. This service will be followed by a luncheon, and a showing of the motion picture, "The Child of Bethlehem."

All children's workers who are interested in this development are asked to attend. Luncheon reservations at 35 cents, must be made by Apr. 2nd, with Miss Nellie Weston, 3 State Street, Worcester, Mass.

Come and bring your boys and girls!

Courageous Chaplain in Japanese Prison Camp

Suffering from near starvation and beriberi but defying pain, a Navy chaplain, Lieut. (j.g.) Earl Ray Brewster, U.S.N.R., still was able to bring "hope and courage to the hearts of men" while imprisoned in the Philippines, a Marine Corps officer, Maj. Jack Hawkins, U.S.M.C., whose home address is 1206 20th Street, Detroit, Mich., related in a written account of the heroic conduct on the Navy chaplain's part.

Chaplain Brewster's wife and children who live at 919 "C" Avenue, Coronado, Cal., last week were notified that he had been freed after being detained in a Japanese camp from the time of the fall of the Philippines in May, 1942, until the liberation of the Davao Penal colony in Mindanao in February. Chaplain Brewster, 40, was attached to the "USS Holland," a submarine tender, when the Philippines fell and was taken prisoner then.

When first interned at Camp Number One at Cabanatuan, where the chaplain and he were together, Major Hawkins said: "Chaplain Brewster was our friend and counselor, and a constant source of good cheer and hope. He ministered to the sick, organized a daily Bible class and every Sunday delivered a sermon which was absolutely inspiring." His efforts were endless, Major Hawkins told, though his physical strength ebbed constantly as a result of the starvation they all were enduring.

Later Chaplain Brewster and Ma kins, with others, were sent to the Mindanao. Enroute by Japanese sh the 11-day trip to Davao, the men from exposure and the unbelievable and filthy conditions."

Not long after their arrival in t Chaplain Brewster developed beri-b suffered endless stabbing pain in his legs, and he was unable to get up bed in the crude hospital. He kept ful attitude through his suffering. showed improvement, and we when we found him on his feet h ligious services for the other suff tients in the hospital," said Major

"When I escaped with other me our party," wrote the Major, "we l lain Brewster still improving, still still defying pain, still bringing courage to the hearts of men."

Chaplain Brewster is a native Heart, Okla., and was ordained in odist ministry in October, 1934, b James Cannon, Jr. At the time h the Navy he was pastor of a church Paula, Cal., and formerly had torates at Galt, Berkeley, Willows, tura, Cal.

Vatican-Soviet Relati

N. S. Timasheff

The most complex phase of curre diplomacy involves its relations Roman Catholic Church both in R in occupied areas now in the Sov One basic conclusion that emerges give-and-take between Catholic and spokesmen is that Moscow's sharp actually a tactic to strengthen its b position when the time comes to agreement with the Holy See.

Evidence of Moscow's desire fo prochement with the Vatican is se correct attitude of Poland's puppe ment toward the Catholic Church as the recently expressed approva Moscow radio of the conduct of priests in Italy. As to the Vatican, haps symptomatic of its desire for ment that it recently lauded th Union's new marriage law and standards of Russian films in which cepts of natural law are generally and respected.

These may be small symptoms i they acquire weight when one rea many Catholics are now under S Not only is the Vatican interested

NEW RENEWAL PO

For a number of years Zions has been quite lenient in its pr continuing subscriptions beyon newal date. This we have done convenience of subscribers wh not make prompt payment. Du paper limitations, we are now f ask that all subscriptions be pai vance as is the practice with mo zines and newspapers. This wi us to place the growing numbe subscribers on our lists prom will make it possible for us to an enlarged edition of the H frequent intervals.

n the best possible protection, but the et government is also interested in mak- them loyal citizens of the Soviet Union, this can only be done if there is some promise with the Vatican.

he Russian Orthodox Church has mean- le taken its place in the unfolding diplo- ic drama. Its attitude toward the Cath- Church has been censorious, but too h importance should not be attributed to role the Orthodox body has been called olay. Meeting in Moscow recently, the eral council issued a statement accusing Vatican of "seeking to allow the con- ed existence on earth after the war of misanthropic, un-Christian Fascist doc- e and its agents."

he statement is significant principally use it reveals the degree to which the sian Church is willing to support the iet government in a foreign policy in ch the Catholic Church is a pivotal fac- In so acting, it continued the policy of iarch Sergius, who, shortly before his h, published in the journal of the Mos- Patriarchate an article in which he op- ed the Catholic doctrine of the primacy he Pope as Vicar of Christ.

rgent reasons for a Vatican-Soviet under- ding can be seen in the religious compo- n of present Soviet territory. Prior to 9, there were almost no Catholics in the iet Union, and the Vatican's attitude ard the Russian government was dictated the anti-religious policy and propaganda he latter. The annexations of the years 9-40 brought under Soviet dominance e areas with Catholic populations. At a servative estimate, eight million Catho- are now under Soviet rule.

Moreover, the Soviet armies occupy the ole of Poland, with her preponderantly holic population, and two-thirds of Hun- y, where Catholics form the majority. y dominate the Balkans, and, in some s of the peninsula, they are within an- er battlefield between East and West, holics and Orthodox. Bulgaria is en- y Orthodox, but in Rumania, especially Transylvania, a province annexed by her 919 from Hungary, Catholics are numer-

hus, despite attacks on the Vatican by the scow press and radio, and by the Russian hodox Church, there is a practical prob- involved which demands some form of ement between the Russian State and the y See.

Rededication of the Baltic Church

unday, Mar. 4th, was rededication day he Methodist Church of Baltic, Conn., the . Joseph M. Harrell, pastor. The build- was almost destroyed in the 1938 hurri- e, and in order to repair the exterior a e debt was incurred, covered by a mort- e on the property. This was paid in 3, with a mortgage-burning ceremony in ember of that year. Then the people oted the program of repairing and re- rating the upper half of the building 944-45. About $1300 has been expended painting, varnishing, and reupholstering walls, floor, and furnishings.

he preacher of the day was Bishop Lewis Hartman, whose subject was "A Witness- Church." The largest congregation of almost six years of the Rev. Mr. Harrell's orate was present. During the service Hartman was presented to the congre- gation by Mrs. Charles Barnes, secretary of the Woman's Society of Christian Service; then the president, Miss Louise Drescher, on behalf of the society, presented Mrs. Hart- man with a corsage of sweet peas. The pas- tor also presented Bishop Hartman with a leather pocket-secretary with his initials in- scribed in gold. After the sermon, a bronze altar cross and matching candlesticks were presented to the church by the family of the late Alma Philipp in her memory.

The pastoral prayer was offered by the Rev. Earl E. Story, superintendent of the Nor- wich District. The building was presented by the board of trustees, and the rededica- tion service was conducted by Bishop Hart- man. Several pastors of neighboring churches were present.

U.S.S. Hanson Christened

Honoring the late 1st Lieut. Robert Mur- ray Hanson, U.S.M.C.R., the destroyer U.S.S. Hanson was launched on Sunday, Mar. 11th, at Bath, Me.

Lieut. Hanson was posthumously awarded the Medal of Honor, highest American mili- tary decoration, for "gallantry and intrepidity at the risk of his life above and beyond the call of duty" when, as a fighter pilot, he

Mrs. Harry A. Hanson

attacked six enemy torpedo bombers on Nov. 1, 1943, over Bougainville Island, and then he brought down four Japanese Zeros while fighting them alone on Jan. 24, 1944, over New Britain Island. He was killed in action on Feb. 3, 1944, when his plane crashed into the sea while on an escort mis- sion over Rabaul, New Britain.

The son of the Rev. and Mrs. Harry A. Hanson, Lieut. Hanson also was awarded the Navy Cross and the Air Medal for his daring exploits as a Marine Corps fighter plane pilot. His mother, who was presented the Medal of Honor at a public ceremony on Boston Common last fall, christened the destroyer which will carry her son's name back into battle.

Lieut. Hanson was born in Lucknow, In- dia, on Feb. 4, 1920, when his parents were serving there as Methodist missionaries. At an early age he came to the U. S. After at- tending junior high school at Newtonville, he returned to India and subsequently be- came light-heavyweight and heavyweight wrestling champion of the United Provinces.

He was attending Hamline University at St. Paul, Minn., at the time of Pearl Harbor, and the following May he enlisted for navy flight training. He won his wings and a Marine Corps commission as 2nd Lieut. at Corpus Christi, Tex., on Feb. 19, 1943. In May, 1943, he went overseas, and in July, joined the First Marine Aircraft Wing. He was promoted to 1st Lieut. on Sept. 1, 1943.

Bits of Fun

Hubby (in early morning): "It must be time to get up."
Wife: "Why?"
Hubby: "The baby has fallen asleep."
Telephone Topics.

And then there may be some merit in the ill-humored remark made from the pew by an irate parishioner: "Anyone who thinks by the inch and talks by the yard ought to be moved by the foot!"—*The Chaplain.*

Teacher (warning pupils against catching cold): "I had a little brother 7 years old and one day he took his new sled out in the snow. He caught pneumonia and three days later he died."

Silence for ten seconds. Then a voice from the rear—"Where's his sled?"
—*Telephone Topics.*

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